Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLVI. CHICAGO, DECEMBER 20, 1900. NUMBER 16

The mighty wrought thro' the ages,
They plowed with the lance,
They sowed with the bow,
They reaped with the sword.
But bitter the fruit of their tillage,
The truce of the crushed,
The peace of the strong.

In all the garnered years
One starlit night,
In all the ways of earth,
One lowly byre is bright.

There, where the frosty breath of kine
Arose as incense at the shrine,
In human mother's love and pain
An humble little child was born,
Who saw beyond the prophets' ken,
Who made the gentle message plain,
Of "Peace on Earth, Good Will to Men."

The peace of slave and crown,
The peace of weak and strong,
Wide as the sky above,
As long as time is long,
The peace of God came down,
The peace of Love.

William Kent.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A BOOK OF COMMON WORSHIP

PREPARED FOR USE IN THE NEW YORK STATE CONFERENCE OF RELIGION.

The New York State Conference of Religion is an outgrowth of the National Congress of Religion, which itself was the child of the Parliament of Religions held in connection with the World's Fair, in Chicago, in the year 1893.

The Parliament of Religions was the first gathering of its kind in the history of the world—an assemblage of representatives of the various religions on earth, meeting together for a free and frank statement of their thought, with the view of promoting not only kindlier tolerance, but a juster understanding of each other's position, and a mutual recognition of the common truths embodied in all their religions. The National Congress of Religion aimed, in a quiet way, to carry on this work in our own land.

The New York State Conference of Religion is an attempt to do the same work for one State, with the hope on the part of its promoters that the example may be followed in other States.

The Executive Committee of this Conference appointed a sub-committee to consider the *Possibilities of Common Worship*. This sub-committee, consisting of Rev. R. Heber Newton, D.D., Rev. Gustav Gottheil, D.D., and Rev. T. R. Slicer, D.D., after various reports and suggestions from many sources, has determined upon the publication of the work herein described.

A BOOK OF COMMON WORSHIP

is the outgrowth of a belief, on the part of the State Conference, in the possibilities of *common worship*. It is published with the hope not only that it may be found useful in the sessions of the Conference, but also that other State Conferences and similar gatherings may make use of it; that independent religious societies may perhaps find it helpful in the development of their worship; and that it may prove a spiritual aid and comfort to many individuals in their own private use. The selections from the Jewish and Christian Scriptures have been made from either the King James or the Revised Version, as has seemed best in each case; the responsive readings from the Old Testament being taken from selections used in the Synagogue worship.

The readings from the ethnic scriptures have, in the majority of cases, been taken from the edition of the Sacred Books of the East issued under the general editorship of Prof. Max Muller.

The prayers have been selected from Jewish offices and from various early Christian liturgies, from the offices of the Eastern and of the Roman Church, from the Book of Common Prayer, and from many private sources.

In a choice of the hymns, the freest range of selection has been taken, always keeping in mind the one aim—the awakening of the spirit of brotherliness among the children of the All Father.

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G. P. PUTNAM'S SONS,

NEW YORK
27 and 29 West 23d Street.

LONDON
24 Bedford Street, Strand.

UNITY

VOLUME XLVI. THURSDAY, DECEMBER 20, 1900. NUMBER 16

We print in another column a tribute to the memory of Fisher Ames, whose life recently went out of the hard but high work of the Liberal ministry, at Ashville, N. C. A humble disciple, his story must touch the hearts of many readers. The "Brotherhood" to which he belonged is one more sign of the times, an indication that the spirit of the age that finds its expression in the propaganda of Ruskin, William Morris and Tolstoy, finds expression in a thousand ways in humbler lives and through more obscure workers. It is through such unheralded works of love as represented in the communication of Mr. How that the kingdom of love and peace is surely coming into the world.

The following cry from a lady in Missouri is a pathetic one and what is worse, it is a typical one. All over the Mississippi valley there are not only little towns but big towns that are "denomination poor." What is to be done in such cases? How is relief to come? Competition must give way to combination in the higher commerce as well as in the lower. Are the "children of this world" to be forever wiser than those who fain would advance the interests of the eternal kingdom?

"Our little town of ——— is 'denomination poor.' There are here so many preachers that it is impossible to make any progress owing to the strain and 'pull' among the churches. The town needs only one minister and one church. The people need to be enlightened. What can be done about it?"

The same day that this note reached the editorial desk, an intelligent club woman and leader in all good works, speaking for one of the most popular and intelligent of Chicago suburbs, said, "We do much need to do certain things in our town. We know what we want. We have people who would be willing to take a hold, but we are distracted by the churches, torn hither and yon by their schemes, 'fairs,' 'sales,' 'bazaars' and what not, so that there is no possibility of combining our interests on larger things." What are they going to do about it?

Again the Christmas joy brings its annual menace to the health and happiness of hundreds of thousands of cash girls, sales women, delivery clerks and other employes that are forced into the service of Santa Claus. The so-called "Social Problem" appears in its grimmest and most concrete form at Christmas time. Here is the celebration of the birthday of the "Christ-child," the old free season of hilarity, the sway of the "Abbott of Misrule" of our forefathers converted into the most intense, serious and commercial exchange of the year. For weeks merchants have absented themselves from their churches and their homes, the laboring hours have been lengthened and the whole tension of life increased. So great is this that the Consumers' League finds its most concrete task in the attempt to ameliorate the wild frenzy of Christmas shopping. This organization of Chicago has issued a bulletin to the public. It asksd that it be read from the pulpit of the churches last Sunday. We hope many of the ministers found time for the benignant appeal. This letter sets forth the fact that there are 29,141 employes in the department stores and offices of Chicago, whose health will be seriously threatened by the overwork of the season. To ameliorate this danger they ask that as much shopping be done in the forenoons as possible, that shoppers should classify their wants and postpone as much as possible all shopping not belonging to Christmas, and that they do not ask to have the things sent home the same day. They justify this appeal on the fundamental assumptions that the consumer is amenable to ethical argument and that he or she is responsible for the thing consumed. These two assumptions seem to us to indicate the only grounds of a rational adjustment of the social question, the condition of economic reform.

Has the father equal responsibility with the mother in the care of the family? This is a curious problem to arise at the close of the nineteenth century; but really it is one of the social questions dominant at the present time. Is the father justly chargeable with the moral training and character growth of the children; or is he excusable from home obligations, provided he furnish the funds necessary for the material side of home making? If he build the nest must the mother train the children? Farther than this, can the father indulge in habits which, if indulged by the mother, would be reprehensible because of their influence on the children? The natural answer to these questions seems to be inevitable. Yet in popular sentiment it is held that the mother is accountable where the father is not. The mother's influence in all older civilization—in Egypt, in Greece and in Rome—was held to be supreme for the first seven years. During the next seven the child passed under the father's influence; while from fourteen to twenty-one he became practically a child of the state; and at twenty-one was a citizen among citizens. Modern civilization undertakes to modify this plan, giving the state supervision from the outset of life, and at three years of age claiming the right to place the infant in a child-garden, away from maternal direction. The family is greatly modified, and its influence restricted. Yet in spite of any element of communism in our later scheme of education, character remains largely as the result of home influence. Instead, however, of an individual responsibility placed on the mother it is transferred in greater degree to the father. This he must exercise, not only as a voter in controlling the character of the school, but he must enter in to where the mother is displaced. In other words, home influence hereafter

will not consist in several years of the closest familiarity of mother and child, and her almost sole authority in matters of faith and action. If the child is molded by home it must be in some other way; and that other way will involve the strong, pure, true, determined will power of both parents. The father can do at such a social juncture what the mother cannot. And if the new father is not prepared to do his best, the new home of modern life will be emptied of its power and purpose. As many homes are now constituted they are but a grade better than that socialism which turns all children over to a common nurse and a communal "mother." We may as well open our eyes frankly to the condition of affairs, and not imagine that we are safe by imitating the ostrich.

Our readers have been apprised from time to time of various attempts to establish "Peoples' Pulpits." So pressing was this problem that a little over a year ago the Congress of Religion appointed a special secretary, Rev. Thomas E. Barr, to see what could be done in this matter. At that time it seemed as thought it might be possible for Mr. Barr, who was willing to give his whole time to the work, to open in various cities a "Sunday Theater Movement" that would help and not interfere with existing church activities. Mr. Barr went to Milwaukee to begin his work and here he found the first surprise and short ranged disappointment to the Congress Board. He found that it would take all his time to accomplish the thing in the one place, and the rotating secretary had to give way to the permanent local secretary. But the change has justified the most confident expectations. For a year this movement has been maintained in one of the most attractive auditoriums in the west. Sunday afternoons, except during the intensest hot weather of the summer, when the meetings were held in the evenings, the splendid auditorium has been well filled and oftentimes packed. A high grade of music has been offered. Great themes have been discussed from a broad, liberal, but not controversial, standpoint. Mr. Barr has given his closest attention to it and has been the speaker when other arrangements failed. But during the year Dr. H. W. Thomas, Dr. E. G. Hirsch, Rev. David Beaton, Rev. H. A. Hall, the senior editor of UNITY and others have spoken. The movement has received in the main the cordial endorsement of the leading clergy in Milwaukee and thousands of people have been touched with a Sunday atmosphere and Sunday thoughtfulness that otherwise would have been beyond church influences. Now at the end of the first year the People's Pulpit of Milwaukee has become an incorporated institution. Eighteen prominent business men, leaders in thought and commerce, are on the directing board. We print in our news columns their first public statement after the incorporation. Our readers will study this declaration with great interest. Hundreds will ask themselves, Why not have something like this in our town? The answer is clear. It is needed in every town, there is material waiting for it in every town and it can be realized whenever there is the one man or the very few men found with sufficient executive ability, hospitality of spirit and platform power to appeal to the non-controversial, intelligent, solid, ethical elements in the community, to utilize such material and, so far as necessary, to lend it. The People's Pulpit is the farthest removed from the old sensational movement of twenty-five and thirty years ago among some liberal denominations known as "theater preaching." This is quiet, gospel work on the line of serious thought and ethical and spiritual construction—not anti-denominational, but super-denominational. What has been done at Milwaukee can be done elsewhere. UNITY congratulates the Milwaukee friends and pledges its sympathy and support to the extension of this work in other towns.

The Bond of a Common Worship.

Reverence is one of the highest as well as the latest reaches of the human soul. Awe, gratitude and spiritual aspirations come only with wide culture, deep experience and onward meditation. When religion becomes worshipful then it becomes powerful and becomes a permanent force in life and in society. No finer Christmas gift of the year is given to American life than the compilation of "A Book of Common Worship," prepared under the direction of the New York State Conference of Religion, by a committee consisting of an Episcopal clergyman, a Jewish rabbi and a Unitarian minister, Rev. Heber Newton, Rev. Gustav Gottheil and Rev. Thomas R. Slicer. The advance sheets of this book of 418 pages are before us. We trust it will be in the market in time for the Christmas trade, for, however it may fail of finding a place in the public worship of congregations, it cannot fail of being a rich book of devotion for the closet, the study, the fireside and the family table.

But though it should miss the transient Christmas trade, it is sure of a permanent place in devotional literature, because it is the most deliberate, comprehensive and dignified attempt yet made to compile out of the liturgies of the ages a book that will strike the common notes in the worship of Jew and Christian, Protestant and Catholic, Unitarian and Trinitarian.

It is not our purpose to review the book at this time, but we will have such a review at an early date in these columns. At this time and place we are content to welcome the book as a most significant product of the nineteenth century, a book that could not have been possible at any earlier date even in this progressive century. The preface says that the "New York Conference is an outgrowth of the national organization, the Congress of Religion," and this Congress is the direct product of the Parliament of Religions, the spirit of which it is the aim of the national Congress to perpetuate.

This book is divided into three parts: 1. Scripture Readings from the Bibles of the World. 2. Prayers from the great Liturgical Sources. 3. Hymns. Each of these departments is subdivided, as follows: (a) Universality in Religion; (b) Ethical and Spirital Religion; (c) Religion in Society and in the State.

We thank the committee for a noble piece of work that must bear fruit in one way or another. We thank the G. P. Putnam House for its characteristic energy, artistic skill, mental hospitality and higher religious zeal, for putting this book into worthy type, a book which belongs to no denomination, but which commends itself to the ministers and congregations of all denominations and of all confessions of religion.

Fisher Ames, Worker and Teacher in the New Faith.

Fisher Ames came from the farm. I knew him first at the Divinity School. He had lost his young wife and made great sacrifices to come to do the required theological work and he had practically to begin his schooling over again. Spelling bothered him particularly. And unconsciously he did something to hasten a new phonetic system.

Our school days at Meadville have left sweet memories. Men like George Achoff and Fitz Henry Bemis looked after the bread and butter interests then at the hall. While George R. Freeman and Francis A. Christie brought a certain mental stimulus and a comradeship spirit from their pleasant colonial home on Chestnut street, now occupied by Prof. Gilman. Ames had a particular liking for Prof. Freeman and somehow I connect it with the time we three halted in our walk up the Chestnut street hill. Ames and I to help the Professor assist a farmer unload his sacks and pull out of the "ditch." Perhaps this act of the professor's, so characteristic, by the way, of the man, recalled to Ames some old home scenes on the farm. But the latter said nothing. He talked seldom of himself, though so ready to help at the boys' club or play ball or go for a walk. At Meadville he was very diffident. The students knew he had a daughter. At times he proudly mentioned that fact. Moreover, he had her picture in his room and he had confessed to me the sacrifice he made, first in trying to save his wife's life, and after her death in coming to the Divinity School.

In the fall of '94, our senior year, the farm held Fiske Ames longer than usual; which fact taken in connection with his lack of scholarship prevented his graduating that year with the class. This must have been a bitter disappointment to Ames. But through it as through his loneliness, deprivations and final illness he moved quietly and uncomplainingly, nor were his early efforts to secure a church, shortly after this encouraged, or at least, attended with any special success. His ability as an organizer was never fully recognized by the Unitarians. Had he been a Roman Catholic, this might have been different; for he possessed that same knowledge of men and, to some extent, that same generalship that enabled Isaac Hecker to establish the Paulist Society and to form a Community House in New York City. But if Fisher Ames' life was full of disappointments, his heart became the more tender. And if his capabilities received scant recognition in the religious world, it was almost inevitable that his enlarged sympathies should have been readily enlisted in the cohorts of Reform. So that it ought not to have surprised his friends when they learned that Fisher had established a sort of Labor Exchange Colony on the Ames' farm at one end of St. Paul.

There was little of the Brook Farm Romance about this effort. It included only working folks. And perhaps it was fortunate that Ames was compelled, on account of his failing health, to withdraw from a movement, that was unluckily deficient in men of culture or of strong moral purpose. And yet the movement grew out of his earnest longing to give expression to Religious Aspirations.

Some of us—who as members of a small Brotherhood had declared for social justice—made an effort at this time to win Ames back to more distinctly religious work. We had not forgotten his success in organizing little movements among the country people near Meadville—nor his zeal in the people's meetings that were held in the court house there during the spring of '94. These were of an inter or a pan-denominational character and adapted to win "the unchurched," and from them came our brotherhood ideal. Possibly it was through the inspirations of Prof. Freeman and particularly of Mr. Irving Beman that we ever thought of people's meetings. And certainly they have opened doors to a work that is bigger and greater than can be alone accomplished by any one denomination or single sect.

Forced to turn from another northern winter and the St. Paul Labor Exchange, Ames heeded our call to the brotherhood and its missionary propaganda. Naturally he wanted to go to California, having heard so much of its climate. But the Asheville, N. C., field lay fallow and he came hither, in the hope of not only restoring his health, but of doing something for humanity. It would seem that in spite of everything the Asheville movement assumed later too much the character of church work to satisfy and yet how broad its features as they were sketched in an Asheville letter written early in the summer!

Friends:—This year a society, known as the "Free Church of the Friendly Spirit," was started by the Brotherhood at Asheville, N. C. It came about in this way: Our Brotherhood secretary, hearing that I was about to go South for the winter, saw Secretary Eliot on my behalf. The secretary said he would like to have me try to revive the Unitarian movement in Asheville. Armed with a letter of introduction from Mr. Eliot, I went to Asheville. I found that the old movement had not long succeeded in appealing to the residents. It was dead and could not be revived. An unsectarian movement was proposed and approved by those left of the former organization. So I wrote to Brother J. E. How, who was then in St. Louis, to come and help. We held our first meeting on the 11th day of February, in Old Library, and had about forty present. The following week met in Hilyard Hall and laid our plans for future work. We decided to freely and reverently consider ethical, religious and social questions; to strive for a closer fellowship; to work for justice among men; to promote the interests of truth and its bearings on the welfare of humanity. Meetings were held with growing interest up to the first of June. Mr. How had meanwhile left us for this trip through the more eastern part of North Carolina, and we had changed our meeting place to Spruce Street Church. We closed with the assurance that a good work had been done, which will be begun again this fall. FISHER AMES,

Little by little as the work at Asheville progressed did Ames see more the divine meaning of his efforts. He saw not only that a tie of brotherhood united all into one great family, whether or not they recognized that tie as binding, but just as clearly he saw that the movement he was part of was similar in a religious way to the Great Labor Movement in the Industrial World, that united working men and their unions into a great organized body demanding industrial freedom. Mr. Ames hoped to unite the denominations into a tremendous co-operative force, making for Religious emancipation and for social righteousness. Such inter-denominational fellowship and sect co-operation in the face of the giant greed was this brotherhood dream.

And Fisher Ames—had he been able—would have encircled the earth in a grand religious commonwealth of common sense and fraternal interdependence. Neither a labor church with its socialistic program nor a civic church with its zeal for reform alone satisfied him. For were not they committed to a formula; and in so far held back the neighborhood or the people's movement that Ames was trying to bring about. It was because he felt the selfishness, the waste of life and the competition of the day so keenly that he would call forth a pan-denominational spirit—a grand brotherhood force to put it all to shame.

This was the man's ideal. And he hastened his death to bring about such a movement. Whether or not such sacrifices of strength as he made were best is not for me to say. But I can testify to the helpfulness of his life. It was as simple and unostentatious as a child's. God seemed always to be in his thoughts —at least during the late months—a mother's God of infinite love—one who drove away all fear. And it was

in his strong arms that Fisher Ames quietly fell asleep just a week ago last Thanksgiving day.

J. E. How.

Ashville, N. C.

What to Do With the Philippines.

MR. SAVAGE'S REPLY TO E. P. POWELL.

In my brief note published in your issue of Nov. 1, I asked for a very small loaf of bread, and I have been given a stone. Indeed, I may say, I have been given a whole cartload of them, shot from a catapult.

I asked my friend Powell if he would, at his leisure, "tell me just what course the country ought to pursue in regard to the Philippines." Instead of doing this, he has devoted three columns of denunciation to one of my sermons.

I feel a trifle as did the wit when an angry opponent dashed a glass of water in his face. After wiping it away, he quietly remarked: "That is a side issue. Now for the argument."

I shall not undertake the defense of my sermon. I shall not even throw back any of the stones. I will ask again for a small mouthful of bread.

What Mr. Powell says in regard to turning the islands over at once to the Tagal tribe overlooks two matters of some little importance. At the close of the war with Spain, this country signed a somewhat important treaty. The Treaty of Paris was ratified by Congress, democrats and republicans alike voting for it. Mr. Bryan himself urged its acceptance by his followers.

This treaty pledges the United States for a term of ten years to certain mercantile and trade relations with Spain. It also pledges itself that the United States will guarantee all the inhabitants of the Philippines the free exercise of their religion. Here, at least, are two treaty obligations which the United States has assumed. And when the President takes his oath of office he swears that he will see that all such treaties are faithfully carried out. So long, then, as he is true to his oath, he has no choice in the matter.

Mr. Bryan shows what kind of a statesman he is, after urging the acceptance of the treaty, by saying that one of his first acts, if he were elected president, would be to take steps to have it violated.

I have asked a great many people who are fond of criticising the Government at the present juncture, to tell me just what they would like the Government to do. I have as yet received no clear answer that is practicable.

If one chooses to disregard treaties and laws and facts, it is very easy to imagine a way out of the difficulty that shall not run against any obstacles. I should be very glad, as I know my friend Powell would, if there were no ugly facts in existence; but since there are, "it is a situation that confronts us, and not a theory."

M. J. Savage.

MR. POWELL'S ANSWER.

The controversy is of Brother Savage's seeking. His first note to Unity accused Rev. Dr. Thomas and myself of "encouraging a brood of unspeakable curses, covered by the name of Bryan." I found the definition of these curses in one of Mr. Savage's campaign sermons. He knows well that the age has passed away when a pulpit utterance is too sacred to be challenged. My reply was not with stones; but with facts—rather solid facts, but unanswerable.

Although Mr. Savage once more lays upon Mr. Bryan, and indirectly accuses us, of a willingness to violate treaty obligations, his question is fair, "to tell him just what we would like the government to do." I agree with him that our relations with the Philippines are a bad tangle; but not so bad that there is no way out but to obliterate every member of the only civilized race on the islands. General McArthur, in his recent report, says that if we could find only one traitor in a village we could get a footing; but that the Tagals are an absolute unit in fighting us; and he adds that there is no escaping the fact that for many years to come we must sustain a large army in those islands. We have over seventy thousand there now, and not enough at that. Hon. John Foreman, English resident for eleven years in the Philippines, says in the *London National Review*: "The Americans at present hold Manila, the Pasig river and the Lake of Bey, with the villages around it. The total area of the archipelago is 52,000 square miles, of which the Americans barely occupy one five hundredth part. Small detachments are stationed here and there, but the troops so employed do not dominate a radius larger than the range of their muskets." Mr. Foreman adds that the conduct of our soldiers "has had an ineffaceably demoralizing effect on the common people; and has inspired a feeling of horror and loathful contempt in the minds of the educated classes. From the outset it was a mistake to treat the Christian Philippine population like savages, ignorant of Western civilization, considering that there are thousands of Filipinos mentally equal to the invading forces and comparable in intellectual training with the average middle class European. Within a fortnight after the capitulation of Manila the drinking saloons had increased fourfold. The orgies of the American soldiers, the incessant street brawls, the insults offered to both sexes, the entering with violence into private homes and the maltreatment of inmates, are hardly calculated to arouse in the natives admiration for their new masters. Brothels were absolutely prohibited under Spanish rule, but since the evacuation there has been a great influx of women of ill fame, while native women have been pursued by lustful tormentors. The sober native is not even spoken of as a man, but by way of contempt is called a "yutu." The question does not, therefore, seem to be one of guaranteeing freedom of religion—certainly not of carrying to a benighted race the blessings of higher civilization and Christianity. Mr. Foreman very justly asks whether we are prepared to sustain a standing army of fifty thousand men, for the single purpose of holding in forced subjection, an unwilling population of six millions of Asiatics—without glory or profit in return.

But, says Brother Savage, what will you do about it? You are bound by a treaty which obligates you to grant religious freedom to the people of the Philippines, and to trade on certain terms with Spain. Well, so far as we know, the utmost freedom of religion exists throughout the whole archipelago, from Catholics and Mohammedans to cannibals. We have heard of no complaints in that quarter. As for trading with Spain, of course; why not? Trade is light, just now, and not likely to improve for half a century; but Spain is welcome to all that she stipulated on that score. The treaty was a Spanish joke. It bought of Spain what Spain did not hold, and never had held. It gave twenty millions of dollars for a piece of goods, to be delivered, which never have been delivered, and never can be delivered, or taken.

Yet there is a possible way out of this ugly duckling's nest. Mr. Foreman says that Agoncillo, who is the accredited agent of Filipinos in Europe, says that his people still stand ready to repeat the offer which he tried to make to our Administration; "to pay to the United States the twenty millions which we paid over to Spain for those islands; to give us one of the islands for a naval and military station, and to give exclusive trading privileges to the United States for a term of years long enough to cover the cost of the war"; and in other ways to remain permanent allies to the republic. Here is a fair solution of a great national problem, involving far more than the mere possession of the Philippine islands. Bear in mind that this is not a question of national expansion; it is simply a question of

national policy. Will we gain more by creating a permanent hatred for the republic in the far East, than by creating a friendly co-operation and good will? Would it not have been wiser for us had we from the first dealt with the Filipinos as we did with the Japanese in 1843? We demanded treaty rights, and left Japan to regulate its own affairs. As a result we started that people on an era of unexampled progress and prosperity, and added to the area of civilization. What if, fifty years from now, we might have a Philippine republic, or empire, in close alliance and friendship, rather than a costly dependency, with a population inimicable to us, and during all these fifty years making no real evolution. In other words, I would come to as prompt terms as possible with the Filipino race, to organize their own system of government, on terms very similar to those suggested by Mr. Agoncillo.

My note is quite too long for UNITY, but alas! not too long for this sad episode that stains American history. Nor can I close without quoting a few words from Consul Robinson, in the *Independent* for October 18, who says: "To the real Filipinos, a people numbering between five and six millions, the term civilized is just as applicable as it is to the people of Mexico, or to the French Canadian peasantry. The best and most fair-minded authorities assert their possession of character and ability, which, both in measure and in quality, is endlessly beyond that accorded to them. Among them are men who would, in any country, be men of mark in their vicinity." Mr. Foreman is surely right when he says he does not even suggest that the people of the United States approve of the state of affairs that he describes. "It is due to a miscalculation, to having supposed that the peaceful submission of a people so far advanced in civilization could be obtained under such circumstances."

Now, if it were not for protracting a controversy which UNITY cannot find desirable, I would ask, under the light of such facts, what would Brother Savage do about it? I do not believe he would advocate a continuation of this war, demanding nearly 100,000 troops, as the commanding general says, "for a long term of years"; leading to enormously increased taxation, and a standing army of a size placing us in the rank of European peoples; not even in order "to guarantee all the inhabitants of the Philippines in the free exercise of their religion." E. P. POWELL.

Injustice.

What fools we are to think ourselves secure
  In our Republic, with some heathen wrong,
  Oppression of the poor by rich and strong,
As if of place and power they could be sure!
Such crying evils should no more endure;
  Justice and right to us by birth belong;
  Music and mirth, and laughter sweet, and song,
Prosperity and peace and all things pure!
So when the streets are crowded with the weak,
  And labor's self is forced to beg for bread,
    And its demands of fairness are in vain,
The end, indeed, is not so far to seek;
  For better were such false Republic dead—
    That silences of ages might have reign!

But now is near the Commonwealth of Men,
  Implanted in our hearts and known as Love;
  It calls us from these depths to heights above,
Where we attain our brotherhood again:
It gives grand pleas unto the voice and pen,
  And doth to noble, generous action move,
  Until we all its power of blessing prove,
And can to kingdom vast in glory ken!
Our earth's for all, and each must other bless,
  Dividing good and bringing greater gain—
    Of high nobility of thought and deed.
Our lives will suffer us to do no less;
  Nor may we put aside such duty plain,
    If we would life with strength and beauty feed!

WILLIAM BRUNTON.

THE PULPIT.

"The Christ of Paul Versus Jesus of Nazareth."

A CHRISTMAS PREPARATORY SERMON.

BY JENKIN LLOYD JONES DELIVERED IN ALL SOULS CHURCH, CHICAGO, DECEMBER 16, 1900.

"It was the winter wild,
While the Heaven-born child,
  All meanly wrapt, in the rude manger lies;
Nature, in awe to Him,
Had dofft her gaudy trim,
  With her great Master so to sympathize;
It was no season then for her
To wanton with the sun, her lusty paramour.

"Only with speeches fair
She woos the gentle air,
  To hide her guilty front with innocent snow;
And on her naked shame,
Pollute with sinful blame,
  The saintly veil of maiden white to throw;
Confounded, that her Maker's eyes
Should look so near upon her foul deformities.
"But He, her fears to cease,

Sent down the meek-eyed Peace;
  She, crowned with olive green, came softly sliding
Down through the turning sphere
His ready harbinger,
  With turtle wing the amorous clods dividing;
And waving wide her myrtle wand,
She strikes a universal peace through sea and land."

These are the first three stanzas ofd Milton's great hymn of the Nativity, the noblest Christmas hymn in the English language, perhaps the most successful attempt to put into English words the poetry, pathos and power of the Christmas season.

The yule-tide is again upon us, but the glitter and glare of the outward trappings always threaten not only to obscure but to obliterate the center glow, the inner heart of the Christmas time. Here as elsewhere the commercial instinct is at the front. The business man has anticipated the poet, the singer and the prophet. Trade has harnessed ecclesiasticism. The tradesman carries his weapons and rides triumphantly in the church coach. Perhaps in the United States, the least ecclesiastic of the nations, the Christmas buying reaches its maximum, and those who little heed the call of the other Christian festivals, who are seldom seen at church, who habitually ignore if they do not deny the Christ of history, will with great pomp and expense celebrate the birthtime of him who is the life and light of the Gospel story, and the boast and joy of Christianity.

The Christ-child has been installed in the shop windows down town for several days. St. Nicholas has been doing business in person in the department stores of our city, and our merchants have already lengthened the working hours, intensified their zeal for business and are nervously forecasting the outcome of the Christmas trade.

Before we are swept further into the eddy of this holiday maelstrom, this epidemic of buying, the intoxication of giving and receiving, let us try and see if we may discover something of the secret of this carnival of good will. Can we discover the primal inspiration and reach some of the propelling springs that are coiled at the center of the festival which has grown with the growth of nineteen Christian centuries, a festival that has adjusted itself to barbaric and to civilized conditions, a festival that has appropriated all the hilarity that it found in its way, successfully expressed itself in all languages and dialects, held or recaptured its place in all the creeds and chisms and is today safely intrenched in the homes and hearts of the non-Christian and the anti-Christian as well as the Christian. Where love has failed to find the way, commerce has forced open the bars and the Christmas tree will be set up next week in the home of Jew, in-

fidel and atheist with as much pomp and gaiety as in the home of Protestant and Catholic believer.

In searching for the historic roots of the Christian element in Christmas, we find perhaps to our surprise that the birth festival is a tardy afterthought in the story of the Christian church. The Christmas story of the eBthlehem birth-place of the child cradled in a stable, of the choiring angels startling star-watching shepherds into awe and inquisitiveness, is a delightful legend published long after Paul had carried his flaming Gospel torch from Antioch to Illyricum. This great apostle to the Gentiles carried with him no child's stories. He had no sweet fireside legends of Mother Mary, not even the great parables of the man of Nazareth. He knew not the Galilean peasant nor the strangely human story of the carpenter's son with his fisherman disciples, wandering now beyond the Jordan, again journeying away to the northward, to the boundaries of Tyre and Sidon, and venturing through the forbidden territory of the Samaritans. Still more surprising is the fact that there is no indication that he was acquainted with the high maxims, the epigrams of the spiritual life, the searching parables that dropped from the lips of this itinerant prophet. But what is most surprising of all Paul had no use for such. He boasted of his ignorance and gloried in the fact that he knew only the crucified Savior and the ascended Lord.

Unquestionably the earliest Christian documents are the authenticated letters of Paul. The first letter to the little church at Thessalonica, the letter to the churches of Galatia, two or more letters to the church at Corinth, the general letter to the faithful at Rome, whom at that time he had never seen; and the letters written while a Roman captive to the band at Colossæ, with the personal postscript to Philemon and to the faithful friends of Philippi. In all these letters there is no Christmas, no Mary, no sermon on the mount, no parables or miracles except the one astounding miracle of a messenger from heaven incarnating himself in human flesh, one near to God, consenting to live within the fretting barriers of humanity, to die the life of a man that he might rise again in glory satisfying thereby all the requirements of an earlier and provisional revelation leaving behind him as he disappeared in the heavens, the comforting assurance that he would be gone but a little while, and when least expected he would be back again, coming this time in fitting glory, to establish his kingdom on earth, the citizens of which would be the faithful ones who having heard the story of his incarnation and resurrection believed therein and were loyal to that faith. Dr. E. P. Gould of the Episcopal Theological School of Philadelphia, in his recent work on "The Biblical Theology of the New Testament Hand Books," finds Paul's thought of the Christ adequately summarized in these two passages—one from Romans, an early letter, the other from Philippians, perhaps the last document ever dictated by Paul. In Romans he describes Christ as

"One promised in the holy scriptures, born of the seed of David according to the flesh, but who was declared to be the Son of God, with power according to the spirit of holiness by the resurrection of the dead."

In Philippians, he says:

"Being in the form of God he counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of man; and being found in fashion as a man he humbled himself, becoming obedient unto death, even the death of the cross, wherefore God also highly exalted him and gave to him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus the Christ is Lord to the glory of God the Father."

So tremendously did Paul hold to this superhuman Christ this intermediate and interceding messenger from on high, that his brave ministry was colored through and through with a painful struggle with the Christianized Jewish forces of Jerusalem, the half emancipated Peter, James and the rest of them, who, having been witnesses to Jesus' humanity, were more conscious of the human element in his message and the human entanglements of the movement.

Poor Paul, brave Paul, irrepressible as sunshine, irresistible as a cyclone, probably went down under the first great storm of Roman persecution under the direction of Nero, 64, A. D. His "Lord" did not come in time to vindicate his conquering faith. Perhaps Peter, his great opponent, survived him in Rome, certainly according to the higher critics, his opponents had the later word. The Gospel of Mark, the Epistle of James and the first Epistle of Peter are given by these later authorities a Roman origin and a Petrine Inspiration. And these indicate that even those who were most tenacious of the humanity of the crucified one who had enjoyed the closest contact with the peripatetic missionary of Galilee, had been more than half converted to the Pauline enthusiasm. They too, by this time were waiting for the flutter of angel wings on the cloud and the crucifixion and resurrection formed the *Pou Sto* upon which they rested the lever with which they would move the world.

This appeal to the "LIFE" which we first find arranged in the book of Mark and amplified in Matthew and Luke, was made in the interest of the risen Lord that was incarnated and seems to imply redemption from sin by the sacrifice on Cavalry. There are many involutions in this Pauline doctrine which colored even the documents that represented the opposition, the aroused insight of the youthful movement. Still later the Johannean mysticism of the contemplative life asserted itself in Christion thought and feeling. But in the main it was this Pauline interpretation that laid the foundation of the Christianity that has been the inspiration of the Christian ages, has formulated the thought of Christian thinkers, has been at once the source of the most self-denying propaganda, the most relentless controversy and deplorable dogmatism.

Two facts crowd upon us this morning as we grope for a Christmas sermon, *i. e.*

1 Paul was a mighty potency. He more than Jesus himself is responsible for historic Christianity. Augustine, Calvin and Edwards, the great intellectual giants of Christian theology, found their proof texts in Paul, they were imbedded in his logic and fortified by his figures. The great missionaries of the Christian church were also inspired, not only by the self-denying example, and the splendid zeal of Paul but by the very essence of his thought. They, too, carried the story of the cross, not of the cradle, into the waste places of the world. They tried to carry the story of the crucifixion and of an ascended Savior up to the head waters of the Ganges, the Yangtse-Kiang, the Nile, the Amazon and the Mississippi, when these regions were the wild desert places of the earth.

2. The second fact is that in some things Paul was demonstrably mistaken and in many things he seems to be at variance with the conclusions of science, the drift of modern thought and modern culture. One thing is sure, the risen Lord did not return as he expected him, in visible form, either in his own lifetime or soon after. The patient watchers of the centuries inspired by Paul and the Apocalyptic dreamers that went before him have waited and waited in vain for the divine catastrophe. They have figured it out by terrestrial and celestial mathematics, and every conclusion has been a disappointment. And beyond this it must be said that Paul's theology is today in one way or another challenged as much in the Presbyterian synods as it is in Unitarian conferences.

Dr. Cone in his work on "Paul, the Man, the Missionary and the Teacher," says "The personality as well as the name of the 'Son of Man' disappears from

Paul's teaching, and to the appellation 'Son of God,' Paul attached a unique and exceptional dignity." But modern thought as well as the Synoptic Gospels return to the phrase "and the thought of the 'Son of Man.'" Paul's ecstatic dream converted or at least modified his antagonists, but it was necessary for these—for Peter, James and Mark—to come to the rescue of the dream by injecting into it a human narrative. Heavenly rhapsody must find lodging place on earth, in the story of a mundane career. The "Son of God" must for a time at least find lodgment in the "Son of man," the child of Mary and of Joseph, a carpenter's apprentice, a lover of men and women, a leader of common people, a soul entranced by the song of the bird, susceptible to sunshine, amenable to the beauties of nature and to human hospitalities.

As the Gospel records followed the letters of Paul so the human Jesus has been a necessary element in the Christian story from the time of Mark to that of Tolstoy, and it is this gospel of the man, this morality of the human that delights in the nature parables, the village scenes that gives point to the birth stories of the Gospels, the Christmas festivities of the centuries

Christmas is not the gift of Paul but it is the necessity of the Pauline thought, for after all, the power of Paul's gospel lay not in its doctrine of the incarnation, for the Greeks anticipated him in the beauty of that conception, and the Hindus anticipated both of them in the majesty and mysticism of their God incarnations. The conquering thing in Paul's thought, after all, is the magnificent ethics, the splendid morality, the common sense honesty, the everyday integrity that was the demand of this incarnation, the evidence of its divinity, the adequate proof of its acceptance. All the great letters of Paul are divided into two distinct movements,—the one theoretical, the other practical; the one is controversial, the other is ethical; the one is full of Messianic hopes and prophesies, the other is full of good advice, practical integrities and human loves. The world has quarreled over Paul's doctrines. After nineteen hundred years of controversy it has no very clear conception, certainly no unanimous conception concerning the nature of his teaching about salvation, atonement, faith, justification, predestination and the future destiny of the wicked. But if it is divided over his doctrines, it is united over his morals. His great hymn of love holds and his teachings concerning social purity, self control, simplicity of life, speech and altruistic service hold everywhere and always.

Protestantism has passed through some such a cycle of thought as is indicated in the growth of the New Testament canon. Calvin revelled in the theology of Paul. Channing like another James, called Protestantism back to the simplicities of love and the potencies of morals. Parker represented the evolution out of dogma, through love to deed.

But Paul was more right than wrong even in his wild dream of an impossible millennium and his unnatural embodiments of his supernatural conceptions. After all eliminations and contradictions, this abides in the message of Paul. He stood for the intangible realities that press upon life more persistently than the nearest and most aggressive of material verities. Paul stood for the ideal without which life is forever stale and unprofitable. He stood for the spirit, without which all matter is coarse, all wealth is corruption and health itself a snare. Here we find the permanent in the Christian joy, the power of spirit, the confidence of hope, not only the persuasive but the commanding element in love. Paul's conception of "The Messiah," which is the Hebrew word for "The Christ," which again is the Greek word for our English "The Anointed,"—was not unique. He had imbibed this conception from his rabbinical teachers. Many had expected such a messiah before him with equal intensity, but the unique element in it was his pre-eminent success in marrying apocalyptic rhapsody with prophetic ethics. To use the phrase of Dr. Gould, he "ethicized religion and spiritualized ethics."

Nineteen hundred years have plowed deep into the soul of man, have tested the dreams and challenged the logic of New Testament writers, but they have left us unharmed these two things—the superlative demands of the moral law, the permanency of the intangible. These emphases of the New Testament represent the emphases of today. Shailer Mathews of our own university, has a book on "the social teachings of Jesus," which he calls, "An Essay in Christian Sociology." The last book that has reached my table from the publisher is one entitled "Jesus Christ and the Social Question, an Examination of the Teachings of Jesus in its Relation to Some of the Problems of Modern Social Life," by Professor Peabody of Harvard college. These two works undertake to justify in an American fashion, the claim of Tolstoy in his work entitled, "The Gospel in Brief," i. e., that it is the ethical element in the New Testament that is the most permanent, that Jesus won the cross and the ideals that followed because he traveled thither by the unbending road of ethics, because he tried to live the faith he professed, to apply the doctrines he taught.

It is for this reason that the Christmas season holds forever a deposit of grace, and contains potent factors of peace and joy. Paul in his dream of the Christ had little thought of the Bethlehem manger or the Nazareth carpenter's shop, but because he had much to do with the democracy of toil, the purity of the home, the courtesy of neighbors, the joy of friendship, these other elements which are left out, were bargained for and they came out of the testimony of those who had stood nearest to the carpenter missionary. The Nero that may have extinguished Paul's fervor missed Peter and James, who supplemented the Pauline rhapsody with the Galilean idyl.

Intellectually speaking, it is easy at this Christmas time, to accept the Jesus of the synoptic gospels. Can we use the Christ of the Epistles? Answering this question for myself, I can only say that I cannot know the Pauline Christ separated from humanity and from God, a supernatural visitant from heaven and earth. It is a part of that theosophic mysticism of the east which I cannot fit into my thought of nature, human nature and the law-enforcing God of the universe. But like the beautiful Apollo of the Greeks and the gracious Balder of the Norsemen, he is a personified representation of a deathless ideal. I must depersonalize this Christ-like ideal in order that I may better grasp the deathless principle he represents, that I may the more vitally lay hold of that God who is ever incarnating himself in human flesh, who makes himself manifest in every child of woman, who is embodied in every loving son and daughter of man, who is crucified whenever wrong triumphs and right is defeated. I, too, must have my "Anointed," the Christ of the soul, but I cannot identify him with any one historic personality and I cannot give to him bounds in time or space. The "kingdom of the Messiah" is ever becoming but is not accompanied with meteoric wonders, its advent will not be marked by fiery convulsions.

Beautiful and powerful is that dream of the Christ that has ameliorated the centuries, rebuked tyrants, frightened rogues, shamed the extortionists and soothed the penitent. When the Christ of Paul fades as a dogma it returns as a poem. When we give up his epistles as sources of unfailing and unchallenged doctrine we will turn to them as matchless poems, and what we cannot repeat as a creed we will sing as a hymn because poetry is the fluid language that represents the feelings, the subtle realities that elude our logic, the dream that is more real than our waking thought.

In the light of the ages, facing the latest science, holding ourselves to all the intellectual integrities, we can use as high poetry the words of the writer of First Timothy:

"Without controversy, great is the mystery of godliness; he who was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, received up in glory."

Let this, the Christ of Paul, have a place in our Christmas meditations. Indeed, let us "bring forth the royal diadem," for though we may not "crown him Lord of all,"—for there is a royalty that wears no crowns and lies back of all crowns—we will crown him all the same because in him we see dimly reflected the divinity behind all crowns.

The other day I brought you some lines from Stephen Phillips, one of the young poets from whom we hope to hear some phrases of the song of the twentieth century. One of his striking poems is entitled "Christ in Hades." Mr. Phillips has laid hold of the early legend of the church—that Christ during his entombment, visited the world of shades where dwelt, in exile, countless spirits of antiquity. He represents the crucified one as passing through this thickly settled realm of the underworld, speechless but a "freshness exquisite" accompanied him. He brightened the place with his own face.

"So the excluded ghosts in Hades felt
A waft of early sweet, and heard the rain
Of Spring beginning over them; they all
Stood still, and in each other's faces looked."

He carried with him the suggestion of spring, of "reviving sap and green illumined grass." The "tall dead" clustered about him.

"Agamemnon bowed over, and from his wheel
Ixion staggered to his feet all blind.
Over the head of Jesus the whole sky
Of pain began to drive; old punishments
Diswreathing drooped, and legendary dooms
Dispersing hung, and lurid history streamed.
But he against that flying sky remained
Placid with power."

An Athenian ghost detected the marvelous mystery. Here was something deeper than joy, which he could not understand.

"Yet how shall we in thy tormented face
Believe? Thou comest from the glistening sun
As out of some great battle, nor hast thou
The beautiful ease of the untroubled gods.
Most strong are they, for they are joyous cold.
Thou art not happy! We can trust thee not.
How wilt thou lead with feet already pierced?
And if we ask thy hand, see, it is torn!"

A woman with deeper insight saw that some "great love had brought him thither," and still he spoke not, yet

"Toward him in faded purple, pacing came
Dead emperors, and sad unflattered kings;
Unlucky captains listless armies led;
Poets with music frozen on their lips,
Toward the pale Brilliance sighed."

And so one representative after another of the older world was touched by the winning, soothing presence, and from Roman poet to the great Prometheus "unredeemed upon his crag," felt his power. This weird Titon saw the far reaching anguish and the "trouble exquisite" that were to follow his words, words that were to "incarmadine the world."

This early Christian poetry found in this latest version, has been proven by history. We talk of "Christian wars," "Christian commerce," "Christian trade," "Christian art" and "Christian churches." They do but mock the hopes of Paul. They deride the claims of the seers and they stand before the throne of the eternal convinced of unreality.

Still the "Christ" waits. The chant of Christmas morning is still only an angel's song unrealized, but an angel's song to be realized, and anything that may transpire during these holidays in shop, in church or home, any traffic in commodities of mind or matter that does not help make the song come true is anti-Christ. The only Christmas gift is the Messianic gift of love. We can make Christmas to ourselves or to others only in so far as we incarnate the angel's song of

"Peace on earth, good will to men."

THE SOCIAL CRITIC.

It is not yet conceivable to many that one may be an American and not a partisan; that he may possibly belong to both parties and to no party. An independent thinker and doer writes us: "The campaign has been comparatively decent, but I think of unusually deep-seated convictions, and therefore a good deal of vindictiveness. The one thing that surprises me most, and to some degree makes me doubtful of democracy, is that every one drops so easily into absolute partisanship. He cannot see any good on the opposite side. The denunciation of turncoats is as bitter as it was in 1840 and 1844. Are we never to lift independency a grade higher, so that the individual, instead of going from one party to another, shall not belong to any party—or rather, shall belong to all parties?" The critic had the warmest approval of Mr. McKinley's Spanish war, and all his policy down to the Porto Rico tariff; but he cannot believe that Congress has power to lay a discriminating tariff or tax on one section of our country. Nor can he believe the Philippine war a necessity, or a wise policy, laying wholly aside the inhumanity of the affair. On these points, and the consequence, which is a vastly enlarged army, with militarism, he is a Democrat. Now, where is the critic? His neighbors who approve Mr. McKinley would not acknowledge him to be a Republican; others who are Democrats, because he is an expansionist and has no faith in their currency schemes, are equally doubtful of his position. Are we never to get a real Americanism? I wonder what chance there is for a Liberal or a National party—a party that feels free to endorse political wisdom everywhere and to denounce evil schemes anywhere. Would such a party soon get to be as bigoted and pig-headed as the older organizations? The Republican party was very wisely founded. It had for its platform only non-extension of slavery and the building of the Pacific railroad. Why should a party announce beforehand a platform made up of every conceivable scheme that might be endorsed by the administration or enacted by the partisan Congress? Why not simplify the business by pledging the party to progress and honesty, and leave it at that?

I find that over half of our graduates leave college in debt, and some of these are in debt ten years after graduation. Paying up hinders a young man from making progress in his profession, and is very likely to burden his family life. Incurring debt is the worst of habits, and our schools should not encourage it. The better lesson is to teach the boy to pay his way as he goes along. But the writer happens to know that college boys are by no means as willing as formerly to earn their living by labor. In the fifties you could rally half a college to cut corn, or dig potatoes, or pick apples; now the less said about it the better. Meanwhile expenses have gone up enormously. A minister writes to the Critic: "I shall put my boys into business; I

cannot afford the expenses of college life, and I will not have them in debt."

All this would not be so bad if with debt came economy. It works the other way. Borrowed money goes easily. A senior recently insisted to the Critic that a Freshman was stingy. The Critic inquired in what way. "Well, he insists that his father and mother worked hard for what they have, and he has no right to spend their earnings beyond necessity." To which the Critic responded: "That is the finest sentiment I have heard for a long while, and if you young gentlemen cannot appreciate it you ought to look into, not only your intellectual, but your moral condition. Are you really, unconsciously, learning to feel that you *can* honorably spend more of your parents' hard-earned store that you need? Is it a fact that you are unable to appreciate the manhood of this boy? On the contrary, are you capable of condemning him? And yet, with such unmoral convictions and sentiments, you profess to be a Christain, and are fitting for the ministry of Jesus! You are in my judgment unfitting yourself for any comprehension of the Gospel, and for any honest interpretation of the Golden Rule." Of course, the Critic is an old fogy; nevertheless he will adhere to some of his opinions.

What the People Demand.

(1). The people do not ask for a slice of China, nor for any participation in the abhorrent crimes perpetrated by the allies in the name of civilization.

(2). The people do not ask for an effort to make "our flag loved in Luzon" at the cost of a war of obliteration.

(3). The people do not demand nor desire a standing army fourfold or probably fivefold what it was five years ago.

(4). The people demand freedom of trade for every square foot of the United States, not excepting Porto Rico.

(5). The people abhor the idea of a subsidy on all other American industries to build ships, while our shipyards are now crowded with more work than can be accomplished. If there be one flourishing industry in the United States it is shipbuilding.

(6). The people demand a Nicaragua canal, to be commenced without delay, and its neutrality guaranteed as the neutrality of the Atlantic is guaranteed.

(7). The people demand the election of Senators by the people, and will not be satisfied with subterfuge in the place of positive action.

(8). The people sorely need and will demand postal savings banks, to make the small investments of our poorer people absolutely safe and to stimulate habits of thrift.

(9). The people demand a Pacific cable to connect the West and the East, anticipating the fact that the Pacific Ocean is becoming the world's commercial center.

(10). The people demand greatly decreased expenses on the part of our representatives. The government is not something apart from the people, but it is the people. Every dollar taken from the people that is not for the advantage of the people is robbery, and will be so counted, or the Republic will end in despotism.

The Milwaukee Museum.—Some years past, Prof. Pratt, then the curator of the Davenport Academy, tried the experiment of giving lectures on natural history subjects to public school children, using the collections of the Academy in illustration. The experiment was a success. Just now, a somewhat similar experiment is being tried in Milwaukee. The Board of Education has discontinued "nature study" in the public schools, being dissatisfied with its results.

THE STUDY TABLE.

NOTES FROM MY STUDY TABLE.

On the table lies a book from Houghton, Mifflin & Co., the work of Professor Paine, of Bangor Theological seminary, entitled "A Critical History of the Evolution of Trinitarianism; and its Outcome in the New Christology"—a terrible title, but a radically good book. Professor Paine says frankly that his studies have led him away from his old dogmatic positions in theology, but that more and more his religious faith has found rest in the fundamental verities of religion. He deprecates the fear expressed by many theologians, that historical studies will breed skepticism. On the contrary he feels sure that they lead to religious truth. Any one who has time for a careful study of Christian doctrines will find this book honest, thorough—and shall we say it, free from that propensity to lie for the truth's sake, which characterizes so large a part of theological productions. The keynote of the book is Faith in God, and not in dogmas. The closing passage is, "God is working out his own purposes. In all the present stress and tumult of destructive and reconstructive forces, we may hear, above the din of human voices, and still small voice of divine providence, repeating the word of nineteen centuries ago, Behold I make all things new."

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Although the *Independent* has taken a strong administration standpoint, during the political campaign it has not failed to publish some facts which have told very strongly against the present American position in Asia and the Philippines. I recommend to everyone the article by Consul Robinson, in the number of October 20. It will also do any one good to study carefully the editorial in Nov. 22, on the Savagery of Civilization. This is a topic that we must look into. When we opened war with Spain, the whole country was quickened with a noble altruism. At present the drift is directly the opposite. Our work in China is far from being free from savagery; but the worst of it is we are working with allies whose deeds are damnable. We dislike to daub our pages with facts of this sort, but we only follow the *Independent* in quoting from the letter of a distinguished engineer: "The French and Russian soldiers did nothing but kill Chinese women and girls, or what amounts to the *same thing;* for there is nothing left for an outraged Chinese woman but suicide." The *Independent* asks with good reason, "Are we all savages?" The question follows reasonably, Are we on the track that is breeding savage sentiment and compelling us to condone the most infernal savagery in other peoples. There was nothing done by the Chinese, in their wicked attacks upon foreigners, to compare with the retaliation which has been inflicted upon them. Russia has dammed up one river with twelve thousand corpses, butchered without a show of excuse. Professor Wright of Oberlin says that he saw the bodies of thousands. A Belgian gentleman says that, "The silence of death reigns now where there was a population of one hundred thousand." Is it no time to call a halt on war?

* * *

Our magazines are grandly exercised over sociological questions. Even the word socialism is no longer a bugaboo. In the December number of the *Century,* there is a brief discussion of the topic, "What more than wages." It is an article that everyone should study; and we assure believers in the old order of society, that something of this kind has got to come about, and the quicker the better.

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Some years ago a little volume called "The Jukes" was published by G. P. Putnam's Sons. That little book was the most stirring discussion of the effect of

bad parentage that ever was published. It traced the history of a single criminal for five generations. Of the twelve hundred descendants, more than one in four were paupers; three hundred died in infancy from devitalization; fifty women were outcasts; four hundred men and women were physically wrecked, early in life, beside many imbeciles and many insane; there were seven murderers; sixty habitual thieves and one hundred and thirty criminals. These altogether cost the state more than $1,250,000. A little book now lies on the table published by R. L. Myers & Co., Harrisburg, Pa., the work of Professor A. E. Winship, entitled, "Jukes—Edwards." This book is made the topic of Mr. Mead's December editorial in *New England Magazine*. The object of the book is to show that good heredity is as powerful as evil. In the Edwards family, of which Jonathan Edwards was a member, Mr. Winship finds a remarkable illustration of noble evolution. Only one man in a long line of generations turned out a failure; and this man was Aaron Burr. Mr. Winship finds good reason for excusing Burr on the score that he was badly educated. Here comes the key of the book—that while heredity is powerful, education is also powerful. It may enter into a good family to destroy; and it may enter in an evil family to overcome heredity, and save. The definition of education that we here find, is, "that training which develops character and industry." We are glad to see this argument; and we recommend the book as among the most valuable of the year.

* * *

So far nothing has been laid upon the table that is grander than the latest work by Prof. N. S. Shaler of Harvard; a book which he entitles "The Individual, a Study of Life and Death." I had intended a full review of this book; but, the more I read of it, the more I became satisfied that no review would do it justice without quoting it page by page. If it only held the chapter on the Utilization of Old Age it would be worth a whole library of ordinary books. The study of the Nature of Individuality is admirable. Led up to as it is by a study of the Organic Individual and The Individual in the Universe. The Attitude of Man Toward Death, and Immortality are two chapters that cannot be too highly appreciated. Professor Shaler believes that we have still a good deal to find out concerning another life, from an honest study of spiritism—which he considers a dirty pool to work in. He has contributed decidedly to our conception of immortality by his discussion of the fact that what we call soul or character or individuality is certainly carried from parent to child in an infinitessimal amount of matter. By all means get this book.

* * *

On the table has been placed a volume entitled "A Manual of Patriotism," a work compiled and edited by Charles R. Skinner, state superintendent of public instruction for the state of New York. At first I was inclined to think the book one more addition to the "excusable twaddle," placed in the hands of children in the name of patriotism. But I find the book is really one of very decided value; sure to develop a larger degree of the right sort of patriotism and American citizenship. Mr. Skinner says rightly that to preserve our free institutions, our system of public education must lay more stress on civic virtues.

* * *

The *Literary Digest* for December 8 contains Mr. Bryan's explanation of his defeat; with press comment on the same. He does not include in the causes the fact that the Democratic party for two years busied itself with obstructive legislation; and by this means alienated from itself at least one-half of those voters who would otherwise class themselves as opposed to the general drift of the administration. However, the topic is a curious one, with its comic as well as its tragic side. By the way, how much longer will our parties consider it necessary to start out their campaigns with so-called platforms, in which they array every conceivable partisan issue? What we want now is a party that will simply pledge itself to serve the people with honesty; and to enact only such legislation as the exigencies call for, as they arise. These long drawn out pledges are never fulfilled. E. P. P.

Songs of All the Colleges.*

There can be no doubt that this collection of songs will be most popular, and its popularity will be merited from the breadth of its scope. It is noteworthy in containing the typical and favorite songs of thirty-five colleges, so that from this fact alone it will receive wide recognition. It is furthermore so complete in its chronology that the oldest living graduate will find the melodies that still stir his heart, "Lauriger Horatius" and "Gaudeamus Igilur," while his grandson can indulge himself from the same source in "Levee Songs" and lighter modern fiction. Lastly and most notable is the presence of so many songs of high musical quality, admirably arranged, so that they can be rendered from the score of the book by quartets and glee clubs. This last characteristic places the collection on a plane of worth that has never been reached before. F. W. B.

* * *

Kelea the Surf Rider.†

The polyethnic character of our country has called forth already a considerable library descriptive of its aboriginal peoples. This account of Pagan Hawaii is well worthy of a place among the rest. It furnishes just that help toward understanding the racial characteristics and ideals of that mid-Pacific people which is so essential to the continuation of sympathetic and harmonious relations between them and ourselves. The charming scenery and delicious climate, which will yet make these lovely islands the sanitarium of the world, are skillfully set in contrast with the fiery sublimity of the Kilauea and the fury of the tropical storm. Thoroughly familiar with the scenes and the people of Haiwaii, both by long residence and research, Mr. Twombly has produced a story which contains the interest and charm of romance with the value of history. Illustrations, taken from nature and suggesting the treasures of natural beauty in which these islands abound, add to the attractiveness of this beautiful book.

G. R. P.

The Presbyterian Witness, published in Halifax, Nova Scotia, says of "The Blank Leaf Between the Old and New Testaments," by Jenkin Lloyd Jones: "The author of this little book gives brief account of the apocryphal books and of several others of the same class that are not found at all with the Bible. He also devotes a chapter to the Talmud. The reader will find it informing, containing as it does much in little."

Efficiency is the measure of power. The French have a proverb which says that soon or late the strong need the help of the weak. This is merely to say that the strong are in some ways weak and the weak are in some ways strong. One can help the other, and the helper is always a power.—*Sunday-School Times.*

* Songs of All the Colleges. Hinds & Noble publishers, New York City. $1.50.

† Kelea the Surf Rider. A Romance of Pagan Hawaii. By Alexander Stevenson Twombly. With illustrations. New York: Fords, Howard and Hulbert. 400 pp. Cloth, $1.50.

THE HOME.

Helps to High Living.

SUN.—What so helps one to believe in God as knowledge of the greatness of man?

MON.—No ennobling thing of this earth is ever to be had by man on any other terms than real struggle.

TUES.—A great work requires a great preparation.

WED.—Perhaps nowhere else does a perpetual vision of Heaven so disclose itself to the weary as above lonely toiling fields.

THURS.—It was always praise, gratitude, thanksgiving to him, whatever happened. If things went not well, it was his own fault; he must be chastened.

FRI.—The modern spirit in religion is for us the tolerant transition to a yet broader future.

SAT.—To discharge patiently and thoroughly a daily hated work—that takes noble blood. JAMES LANE ALLEN.

Heaven's Gift.

Of the many marvelous legends
By the ancient prophets told,
Far back in history's twilight,
Far back in the days of old,
Is the one sweet, simple story
That comes to the hearts of all,
When Earth lies wrapped in her mantle white,
And the long nights' shadows fall.

'Tis a story fraught with meaning
To us of the present day,
As the clouds of superstition
Have slowly rolled away,
And we see with a clearer vision,
As thought grows calm and mild,
That the greatest gift from Heaven to man
Is the gift of a little child.

FRANK FINSTERBACK.

Christmas on the Rappahannock.

The snow still fell; the keen wind, raw and fierce, cut to the bone. It was God's worst weather in God's forlornest, bleakest spot of ground, that Christmas day of '62 on the Rappahannock, a half mile below the town of Fredericksburg. But come, pick up your prostrate pluck, you shivering private. Surely there is enough dampness around without adding to it your tears.

"Let's laugh, boys."

"Hello, Johnny!"

"Hello yourself, Yank!"

"Merry Christmas, Johnny!"

"Same to you, Yank!"

"Say, Johnny, got anything to trade?"

"Parched corn and tobacco—the size of our Christmas, Yank."

"All right; you shall have some of our coffee and sugar and pork. Boys, find the boats."

Such boats! I see the children sailing them on the small lakes in our Central Park. Some Yankee, desperately hungry for tobacco, invented them for trading with the Johnnies. They were hid away under the banks of the river for successive relays of pickets.

We got out the boats. An old handkerchief answered for a sail. We loaded them with coffee, sugar, pork, and set the sail, and watched them slowly creep to the other shore. And the Johnnies? To see them crowd the bank, and push and scramble to be first to seize the boats, going into the water, and stretching out their long arms! Then when they pulled the boats ashore, and stood in a group over the cargo, and to hear their exclamations: "Hurrah for hog!" "Say, that's not roasted rye, but genuine coffee. Smell it, you uns." "And sugar, too." Then they divided the consignment. They laughed and shouted, "Reckon you uns been good to we uns this Christmas day, Yanks." Then they put parched corn, tobacco, ripe persimmons, into the boats, and sent them back to us. And we chewed the parched corn, smoked real Virginia leaf, ate persimmons, which, if they weren't very filling, at least contracted our stomachs to the size of our Christmas dinner. And so the day passed. We shouted, "Merry Christmas, Johnny." They shouted, "Same to you, Yank." And we forgot the biting wind, the chilling cold; we forgot those men over there were our enemies, whom it might be our duty to shoot before evening.

We had bridged the river—spanned the bloody chasm. We were brothers, not foes, waving salutations of good will in the name of the babe of Bethlehem, on Christmas day, in '62. At the very front of the opposing armies the Christ-child struck a truce for us—broke down the wall of partition, became our peace. We exchanged gifts. We shouted greetings back and forth. We kept Christmas, and our hearts were lighter for it and our shivering bodies were not quite so cold. —*Harper's Weekly.*

December.

When robin's nest is filled with leaves,
And meadow-lark's with snow,
When swallow's huts beneath the eaves
Hang in a frozen row,
When tardy suns delay to rise
And brooks to sing forget.

When northern lights in far-off skies
Their flaming beacons set,
Across the hushed, expectant earth
The heavenly chorus swells,
December brings the Christ-child's birth,
And rings our Christmas bells.

—*Selected.*

The Gift Thought.

A gift book should bear a "gift thought."

Courtesy and friendship demand that a gift be preserved and cherished; therefore give books worthy of it, especially to a child.

Give a book that shall embody your peculiar interest or ideal; in thus giving you give yourself somewhat.

Give all the worth and quality you can afford to give, and no more, and let the receiver feel that you have chosen with care and love; it may be the single seed for the planting of a library.

A child's book should be simple, joyous, and full of living truth; such a book when found can be described as good from the earliest years forward, and the mother will enjoy each word of it as much as her youngest listener.

There are few books but are the better for being lovingly read in communion with mother.—*Exchange.*

Studying the Home.

The truth is that real study of the home is something of very recent date. And yet it is one of the richest of subjects, both in educational, material and in disciplinary value. The personal organization of it—that is, the family in its present composition, constitution, functions and social relations, and its historical development, is of itself a rich subject. Its housing, material possessions and their relations give us another great branch. Its physiological, psychological, sociological aspects give us material that is simply inexhaustible. This is because in the home we are reaching a subject as important to the entire field of social science as the cell or tissue is in the realm of sociology.—*Dr. S. W. Dilke, in Union Signal.*

UNITY
PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago

$2.00 per annum. In Clubs of ten or more, $1.00 per annum.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

AN EARLY SWISS CHURCH.—In the course of restorations in progress at St. Martin's church in Verey it became necessary to do considerable excavating for the purpose of installing the heating apparatus of the building in a basement. This work led to a most interesting discovery: The remains of a primitive church which from its arrangement and the materials employed is evidently of great age, perhaps the first stone church erected on that site. The apse and some adjoining portions of the ancient edifice have already been disclosed and the excavations will be carried further as soon as the removal of scaffoldings for the work on the choir of the present church permits.

TEMPERANCE INSTRUCTION IN SWISS SCHOOLS.—According to the *Freiheit*, the government of the canton of Basle three years ago sent to every teacher a copy of a certain temperance manual with instructions that from six to eight lessons a year should be given in the schools on the subject of the injurious effects of alcohol. This was the first time that any Swiss teaching body had received instructions to give systematic instruction on this subject. No steps were taken to insure the carrying out of these instructions, and it is safe to say that not more than three instructors have paid any attention to them.

A JAPANESE UNIVERSITY FOR WOMEN.—This new institution will soon be in evidence in Tokyo, where the Mitsin family, one of the most prominent in the Island Empire, has already given 105 ———— of land for the construction of the necessary buildings. Barons Iwasaki, Mitsin and Shibonsawa have collected the sum of 130,000 yen for the undertaking. The construction of the buildings is already begun and it is hoped to inaugurate courses of instruction this coming April.

THE ALLIANCE OF WOMEN'S ORGANIZATIONS IN GERMANY.—The fourth annual gathering of this Alliance was recently held in Dresden. In her opening address the president showed the efforts of the Alliance to be the expression of an ardent desire to assure to women at home, in the family, and in humanity at large the place which belongs to her both as a matter of right and of duty. She laid stress on the duty side of the movement and on the solidarity of all women in regard to the most unfortunate of their sex. The task which the Alliance has set itself is to oppose to man's natural instincts of struggle and aggression the maternal and beneficent instincts of woman.

The legal status of woman was the first topic before the conference, and it was discussed in a thoroughly able manner. The industrial position of woman, whether as worker, patron or consumer, also claimed attention, the Alliance favoring the appointment of women inspectors in the various industries, and demanding that the law for the protection of labor be extended to work at home. Another object sought by this body, though as yet with but small success, is the raising of the age of consent. Educational and temperance questions also received attention.

TWO OLD STORIES.—In 1783 a sun-dial was set up on the face of the bell tower of the Church of St. Gervais at Geneva. It bore the motto *"L'breure qui suit n'est pas a vous"* (*The* coming hour may not be yours). The painter, who had just finished this, stepping backward on the scaffolding to view his work was precipitated to the street below and by his death gave most startling illustration of the truth he had just enunciated.

The above clipping from the *Journal de St. Gervais* suggests the tradition current about the builder of the first great dam across the Connecticut river at Holyoke, Massachusetts. That dam was a great achievement in its day. When it was done and ready to receive the full force of the current, the engineer who planned it, full of exultant pride, is said to have answered some question as to its strength and durability, with the defiantly impious assertion: "God Almighty could not sweep that dam away." We can imagine the feelings with which our pious ancestors chronicled the fact that in less than an hour both dam and builder were swept away.

AN INDUCEMENT TO TRAVEL. A new form of railroad ticket made its appearance in Switzerland last season, which greatly stimulated travel of both natives and foreigners in that little country. Its popularity leads some to hope that it may in time be tried elsewhere. To a certain extent, perhaps, mileage books in our own country serve a similar purpose. The Swiss plan is this: A general ticket, good for fifteen days, which may be had for 30 francs third class or 42 francs second class, and entitles its holder to travel anywhere in the country, near or far, forward or back, as the spirit moves. It not only leaves the traveler perfectly free as to his itinerary, it likewise relieves him of the constant recessity of showing his ticket. The only requirement of the holder is that the ticket shall be accompanied by his photograph; this being once compared with its living counterpart, the conductor has no occasion to disturb him further. A perfect mania for traveling, and that in the most democratic fashion, is said to have prevailed since its introduction, the third class tickets particularly having been in unparalleled demand. M. E. H.

The Western Unitarian Conference.

A meeting of the Board of Directors of the Western Unitarian Conference was held at 175 Dearborn street on Thursday, December 15, at 2:15 p. m. Present, Messrs. Conover, Effinger, Fenn, C. F. Elliott, J. W. Hosmer, Hull, Brough and Southworth.

The minutes of the preceding meeting were read and approved. A letter was read by the secretary from Rev. John W. Day, of St. Louis, inviting the Conference to hold its annual meeting in that city, the members of the Conference to be the guests of the two churches and its sessions to be held in the Church of the Messiah. On motion the invitation was accepted.

On motion a committee of five, consisting of Messrs. Southworth, Day, Spencer, Judy and Thayer was appointed to arrange a programme and suggest a time for the meeting.

Letters of resignation were read from Mr. Sprague, Mr. Byrnes and Miss Buck in consequence of the election of their successors upon the Missionary Council. On motion the resignations of Mr. Sprague and Miss Buck were regretfully accepted, and Dr. Crooker, of Ann Arbor, and Mr. Jennings, of Toledo, were elected in their places. As Mr. Byrnes's successor, Mr. Backus, was already a member of the board the resignation of Mr. Byrnes was laid on the table.

On motion the secretary was instructed to inform the Unity Publishing Committee that the directors see no objection to allowing the tracts which have been received from Pittsburg go into circulation.

A statement from the Finance Committee was then presented by the secretary, showing the progress which had been made in the securing of contributions from the churches and of pledges for the defraying of the indebtedness. Mr. Hull, the chairman of the Auditing Committee, reported that the report of the treasurer had been found correct.

Adjourned. F. C. SOUTHWORTH, Sec'y.

STATEMENT OF PURPOSES OF THE MILWAUKEE PEOPLE'S PULPIT BY ITS SUPPORTERS.

See Editorial Note P—244.

The following announcement is made by the incorporators of the People's pulpit for the information and confidence of the public:

In view of the large number of our citizens, including many of most substantial character and position, who hold allegiance to no established order of religion, and whose aggregate moral force is therefore scattered and their influence upon moral sentiment weakened, to the damage of the body politic, and

For the purpose of rallying these dispersed forces, and reintegrating their moral sentiment, and uniting with them the spirit and sentiment of all our people, of whaetver form of faith, who believe in the Living God as the foundation and security of all human relationships and endeavors:

We have associated under the name of the People's Pulpit, to establish and maintain in Milwaukee and elsewhere, a religious service, irrespective of creeds, denominational preferences, social, political or class differences.

We believe that this work should be conducted with such breadth as to include all, and be wholly free from sectarianism, controversy or partisanship; and that, so conducted, it will be a ministry of helpfulness to all our citizens, and to our collective church life.

We shall not organize a church, or leave our own present church relations, or in any way weaken the hold of any church upon its membership, or intentionally further the individual interest of any one religious body.

As men and American citizens who believe in God we hope to do something, in the spirit of patriotism, to revive faith in the Living God as the Friend and Helper of man, and so to help further a quickened unity of spirit and of intelligent purpose for noble living, for broad fellowship and practical sympathy, for high, courageous, unselfish citizenship. To us this seems the demand of the hour, imperative, if our flag, which now represents the highest in the recorded aspiration and achievement of civilization, unshadowed and triumphantly shall point the way of human progress.

That our purpose is practical is shown by the record of the work in the city these ten months past, which from the first secured and has held wide popularity and general approval and thus far has not known friction or vital criticism.

We bespeak the sympathy and co-operation of the friends of liberty and order and truth and human fellowship and faith in God; and, while we now contemplate only the maintenance of our local service of worship, we hold our plans subservient to the public need in this regard.

W. D. Gray,
Charles Allis,
F. E. Wallbridge,
A. W. Rich,
Henry Fink,
R. C. Spencer,
C. E. Estabrook,
E. H. Bottom,
Eugene S. Elliott,
Charles J. Hickman,
C. C. Rogers,
George J. Schuster,
W. H. Starkweather,
Emil G. Hirsch, Chicago,
Thomas Edward Barr,
John Johnston,
W. P. M'Laren,
Ferdinand Kieckhefer.

A Christmas Reverie.*

The night was late on Christmas eve,
The fire flickered low;
Without the wind was roaring
With fitful gust and low.

Before the low flame sitting,
Drowsy with fancy and with play,
Methought I heard some singing
In the still night far away.

Methought I saw a village
And a stable long and low,
And the bright stars in the cold, dark sky,
Before the dawning's glow.

Methought I saw some figures there
And saw a lantern shine,
The place was hushed and warm
In the steaming breath of kine.

Methought I saw a gentle face
With simple love sublime,
Methought I heard a moaning
Where a city's high walls climb.

Methought I heard a din of crowds
And rending cries of pain,
And pageants and stern rituals—
Then all was still again.

And through the night the peace of truth
Seemed clear to look at me,
And as it went I thought again
Of Him of Galilee.

St. Paul, Minn. T. L. H.

Books Received.

HOUGHTON, MIFFLIN & CO., BOSTON, NEW YORK, CHICAGO.

The Age of Faith. By Amory H. Bradford, D.D. $1.50.

G. P. PUTNAM'S SONS, NEW YORK.

Survivals. By Lewis V. F. Randolph. Embellished by Bryson Burroughs. $1.00.

Maya: A Story of Yucatan. By William Dudley Foulke. $1.25.

Omar Khayam—His Rubaiyat, His Life, Times and Work. Translated by Edward FitzGerald, with a commentary by H. M. Balson and a biographical introduction by E. D. Ross. $1.50.

The Aztec God and Other Dramas. By George Lansing Raymond. $1.25.

THE MACMILLAN COMPANY, 66 FIFTH AVENUE, NEW YORK.

Outlines of the History of the English Language. By T. N. Toller, M.A. $1.10.

The Influence of Christ in Modern Life. By Newell Dwight Hollis. $1.50.

* From a boy contributor.

Home Seekers' Excursions.

On December 18, January 1 and 15, February 5 and 19, March 5 and 19 and April 2 and 16, the Chicago, Milwaukee & St. Paul Railway will sell round-trip excursion tickets (good for 21 days) to a great many points in South and North Dakota, Iowa, Minnesota, Wisconsin and the Peninsula of Michigan, at about one fare for the round trip. For further information as to rates, routes, prices of farm lands, etc., address F. A. Miller, General Passenger Agent, Old Colony building, Chicago.

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